

# CHRISTIAN REPOSITORY.

Many shall run to and fro, and knowledge shall be increased.—Dan. xii. 4.

No. 32.

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Vol. 1.

From the Religious Remembrancer.

## CHEROKEE MISSION.

Mr. SCOTT—Dear Sir,

The American Board of Commissioners for Foreign Missions, sometime since established a mission among the Cherokees, who were lately removed beyond the Mississippi into the Arkansas territory. These Cherokees are the tribe now at variance with the Little Osages. But the Rev. Messrs Finney and Washburn are already established as Missionaries among them: and hopefully may do something in the work of mediation for peace. On Lord's day the 16th of Sept. last, four missionaries spent the day in this city on their way to reinforce this important establishment. Two of these were gentlemen by the name of HITCHCOCK; and two of them ladies, by the names of STETSON and BROWN. They travelled together in a waggon, in which they expected to persevere to their station: but alas! the earthly head of this little party, the elder Mr. HITCHCOCK, who was designed to fill the office of a teacher, has rested from his labours, and his companions are left to wind their weary way through the wilderness, without his paternal counsel and care. The circumstances of this afflictive event are detailed in the following letter to a young lady of this city, from the pen of Miss STETSON, who was appointed from the commencement, to keep the journal of their tour. May every such death but excite other good soldiers of the Cross of Christ to fill up the ranks of the fallen.

Philadelphia, Nov. 6, 1821.

Washington, Md. Oct.—

Dear Miss C—

When we parted from you at Philadelphia, you kindly expressed a wish to hear from us, desired us to write to you as soon as possible, I shall therefore make no apology for writing to you at this time, although I shall give you pain by the intelligence which I have to communicate.

Our dear brother D. Hitchcock is no more: on Monday morning, Oct. 1st, he closed his eyes on sublunary scenes, and as we trust, entered into his rest. He was seized with a malignant fever on Saturday night after he left Philadelphia, which increased till the ninth day; his sickness was distressing, and the last of the time he was partially deranged, but in his lucid intervals he expressed the most unwavering confidence in God his Saviour, and entire submission to his will. In the early part of his sickness he adverted to the possibility of this event, and gave directions for us in that case, to proceed directly to Marietta, and consult the agents of the American Board concerning our future journey. We are much comforted in this heavy affliction by reflecting, that our beloved brother was ripe for glory, and we feel, as I hope, the full emphasis of the declaration which we make that the "Lord hath done all things well." In addition to this great affliction which has fallen upon us, Miss Brown is sick, we hope not dangerously, but

she has had a fever from which she appears to be slowly recovering. We know not when we shall be able to recommence our journey, two weeks have already elapsed without our advancing a step. Were it not that "the Lord is a refuge and help in every time of trouble," our hearts would sink, and we would be ready to exclaim, "All these things are against us!" But, my dear friend, I think I may say, that in this affliction, the Lord has been present to support, and comfort, and uphold us, so that it has been the means of strengthening and animating, rather than of depressing us. For myself, when I engaged in this service, I trust I engaged unreservedly to be the Lord's. I entered into a covenant for no temporal blessings, though I did most cordially trust that I should "be fed and that my water should be sure." In full view of poverty, weariness, painful separations, and all the untold perils in the wilderness, and among the heathen, I voluntarily engaged in this service. Jesus promised to go with me, to lead me, and to uphold me; to employ me, and at last to receive me to that home, where I should be 'no more a stranger and pilgrim, but a fellow citizen with the saints, and of the household of God.' In addition to all this, he, as my surety, engaged to provide for my faithfulness in keeping this engagement. Thus far hath he led me on, and he now challenges me thus: "Ye know in your own souls that nothing which I have promised hath failed of its accomplishment." Hitherto the Lord hath helped us!!

And now my dear Miss C—, I would pause to remark, that notwithstanding this confidence many unbelieving suggestions will arise, in relation to our situation. Sometimes the question arises, How with our feeble number, we can surmount the various obstacles which arise before us. Surely the wilderness will swallow us up: or even should we be spared to reach the desired haven, to what purpose will it be? what a worthless accession to the missionary cause! But faith silences these doubts. We find on sacred record numberless instances in which God wrought salvation by a feeble, nay, worthless instrument: and such may be our case. We read of a poor wise man, who by his wisdom saved a city; and also of a wise woman who achieved the like exploit: and we know who hath all treasures of wisdom and knowledge. Jesus Christ is still sitting over against the treasury, and regarding the gifts which are cast in; and he will award his approbation to even the two mites given in humble faith and sincerity.

I have not in vain commenced this journey, for here I have been permitted to watch by the dying bed, and administer relief to a precious servant of God. And should it hereafter be found that I was enabled to teach one heathen child to read the book of God, or to interest one ignorant and benighted savage in the wondrous story of the Man of Nazareth, I should with joy cast every crown at his feet, and ascribe salvation and honor and glory, to him who hath died to redeem us. So that dear friends of the Redeemer, with whom we were so

happy to be acquainted in Philadelphia, we would tender our grateful remembrance. Our beloved brother who is gone, retained to the last a most affectionate sense of their hospitality and kindness. We shall be often refreshed in our journey, by looking back to that pleasant season; and when the prayer, "reward our benefactors," bursts from our lips, our full hearts will carry us back to Philadelphia, and place your image before us. We have seen no clergyman since the day on which we left you, till yesterday, Dr. Buchanan from Greencastle visited us, and comforted us exceedingly by his visit. I shall defer finishing this letter till we reach Hagarstown which is only twelve miles from this place. This settlement is composed of Dutch people. They have treated us with the utmost kindness, and we have had all our real wants supplied. This ought to be enough to satisfy us. We have read with peculiar satisfaction the book which Dr. Ely presented us, and trust we have been much strengthened by his Sermons on Faith. You will have the goodness, dear Miss, to overlook all inaccuracies in this letter; I feel in no mood to look over what I have written and correct errors, and if you judge as I do, you will not think a familiar letter to a friend a subject for criticism.

Wednesday even'g, Oct. 10.—We have just arrived at Hagarstown: Miss Brown has supported the ride as well as we could expect. We are gratified with being again on our journey: but the scenes of the past week appear like a troublesome dream. Miss Brown and Mr. H. desire to present their affectionate remembrance, with mine to you. I trust we shall share in your affections, and that you will, in your best moments, remember your unworthy friend. Your's affectionately,

ELLEN STETSON.

Miss A. C—.

## SUNDAY SCHOOLS.

Is there no reason to fear that Sunday school teachers often lose sight of their great object? They go through their usual routine of lessons without comment, and appear satisfied with a mere *summing up of texts and answers*; forgetting that they should labour most of all to make these children *Christians*. Because God alone "giveth the increase," we must not neglect to "plant" and "water." To-day He condescends to employ us in these nurseries of His church—to-morrow our places may be filled by others. This we know, that *whatsoever our hands find to do, we must do it with our might*: and if we are diligent and faithful—of one mind, and one spirit; if we come daily before our Father, and their Father, seeking of Him the blessing that we need, and humbly relying upon the riches of His grace, who can tell that even our eyes may not every week be greeted by the blessed and glorious news of a revival in Sunday Schools.

[Christian Herald.]



For the Christian Repository.

No. XIV.

# TO THE SOCIETY OF FRIENDS.

## On the Trinity.

ONE great fault which I find with your writers, preachers, catechisms, and systems is *indefiniteness* on the most important points. You are very precise and distinct on little things; suffer no one to mistake your views of forms and ceremonies. Long chapters can be written, long discourses delivered in defence and explication of your discipline, your modes of speech and dress, your objection to oaths, wars, slavery, &c. so that the most careless reader or hearer cannot possibly misunderstand your doctrines on these subjects. But on the all-important topics of the character of God, the nature and offices of Christ, the Work of the Spirit, the way of salvation, and, in general, the grand essentials of Christianity, you hide yourselves in a cloud of mysticism, leaving us to guess at your doctrines, and, if we oppose you, to cast our arguments at a venture. A man may read a thousand pages of your writings, attend your meetings for years, and while he is continually reminded of the importance of plainness in dress and peculiarity in speech, the danger of attending other places of worship, the ruinous tendency of Bible and Missionary Societies, the uselessness of all outward forms, and various errors in other denominations,—he will hear little of the infinite Evil of Sin, the Holiness and Justice of God, the need of a vicarious atonement, the total Depravity of the natural heart, the Importance of the Scriptures, the doctrine of the Trinity, the Divinity of Christ, the works of the different Divine Persons, the Resurrection of the dead, the universal Judgment, and future Everlasting Punishment! These are topics seldom or never touched; and when touched are merely glanced at as matters of subordinate importance to the great subject of *Internal Light*! These errors, or these gross deficiencies of yours are not mentioned with joy, but with unfeigned grief. And however you may suspect or arraign my motives, the Searcher of hearts is my witness that my soul weeps over the Souls you are ruining by keeping them in ignorance of the only true God and the salvation of Christ. It is my sincere belief that an anxious sinner, who had no means of reading the Scriptures, might attend your meetings and read your books for years, without either experimentally or speculatively learning the way of salvation.

In my last Note, I stated the reasons for believing you reject the doctrine of the Trinity. Your systematic writers say nothing on the subject; others only allude to it to condemn it, while it is a notorious fact that your preachers never say a word in its favor, and private members of your Society treat it with contempt or ridicule. Every writer of other denominations whom I have read, and who speaks upon the subject, takes it for granted, your Society is heretical on this point. If, therefore, you have any respect for your Christian Brethren of other denominations, you ought to make your sentiments known on a topic which they view as second in importance to no doctrine in the word of God. A difference from them on this point will forever separate you from their communion and exclude you, in their estimation, from the visible church, and the number of the worshippers of the only true God. In view of these considerations, Amicus was requested to state his and your real sentiments upon this subject. This reasonable request he has refused to comply with, and has thus given additional reason to suspect your orthodoxy on this important point. And I here repeat my yet unaltered belief that the God whom you worship and the Saviour whom you preach are not the God and Saviour set forth in the Scriptures of truth. And until you give some explicit statement of your views on this subject, the Christian public will be justified in considering you as heretical on the great first principle of revealed religion,—that *JEHOVAH* is a *TRINE* God.

It is not necessary at present to prove the doctrine of a Trinity of Persons in the Godhead; it will be time enough when you formally deny it. At present I will adduce a few considerations to show its *fundamental importance* in religion.

1. This doctrine is of prime importance because it relates to the *object of worship*. As religion consists principally in loving, worshipping and serving God, every system of religion will take its character from its particular Deity. Men could not with propriety be called the worshippers of Belial, Moloch, Mammon, Venus or Mars, unless their lives were conformed to the character of these idols. Neither are any the worshippers of *Jehovah* farther than their lives are conformed to his character and will. He is the sun of doctrine, and the soul of the religious system. Every thing therefore depends on the nature of Him whom we worship. If he be not just and holy, it is wrong to worship him as such; if he do not exist in a Trinity of Persons to worship him as such is idolatry. This

doctrine then is of the highest importance and lies at the very foundation of religion.

2. Upon it depends the *Divinity of Christ*. For if there be but one person in the Godhead, as Christ is a separate Person from the Father, both cannot be divine. And as no one doubts that the Father is God, it follows that the Son must be inferior to and a creature of the Father. Upon no other supposition than the truth of the Trinity, can we with propriety hold the Divinity of Christ, unless we adopt the *Arian* scheme and call him God though we believe him a created and dependent being;—or the *Swedenborgian* and old *Sabellian* scheme that the Father, Son and Holy Ghost became incarnate, which is attended with many absurdities. The quotation made by "John" some time ago to prove you hold the Divinity of Christ amounts to nothing, unless you tell us who Christ is, and that you mean a person distinct from God the Father. To tell us that the Father is divine is not enough. To deny the Trinity then, is to deny the real Divinity of Christ.

And the same may be said of the Divinity of the Spirit. For if there be but one Person in the Deity and the Father be that Person, the Spirit must be something else than God. On the other hand, admit the doctrine of the Trinity, and you at once establish the Divinity of the Son and Spirit.

3. Without the Trinity, we must surrender the doctrine of *Atonement*. For to whom did Christ atone?—certainly to some other than himself, even to the Father. But how can this be unless he be separate from the Father. To deny the Trinity then, to make the Father and the Son the same Person is to render an atonement impossible, and thus sap the foundation of our internal hopes. The man Jesus could never have made the infinite satisfaction which God required for our transgressions, nor paid an obedience for us. Being a creature he owed perfect obedience for himself. But suppose him a distinct Person of the Godhead, under no obligation to obey the law, and you honor the law by his condescending obedience, and make him capable of atoning to the Father by the endurance of infinite agonies for the redemption of a lost world. Accordingly you are consistent with yourselves in saying little of his atoning sacrifice. The "cross of Christ" in which the Apostle supremely "gloried," forms no prominent topic, if it is even mentioned in your preaching!

4. You annul his *Intercession*. Heb. vii. 25. "I John ii. 1. John xvii. For unless he be distinct from the Father, how can he intercede with the Father. To say that as man he intercedes, is to make him as man omnipresent, omniscient and omnipotent. For he who intercedes for the millions of his people must be present not only in all religious assemblies, and in every closet, but must continually read the feelings and desires of every heart; of course he must be God; but as God he cannot intercede unless he be a distinct Person from the One with whom he intercedes. To deny therefore a Plurality of Persons in the Godhead is to set aside another important part of the work of Christ.

5. You undermine the *Mission and Work of the Holy Spirit*. John xiv. 26. "But the Comforter which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." xvi. 13. "Howbeit when he, the Spirit of Truth is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear that shall he speak." Here the Spirit is spoken of as a Person, the personal pronouns being used. It is not said the Spirit *which*, but "*whom*" the Father shall send. Nor is it said "*it* shall lead," but "*he* shall lead you into all truth." The Spirit therefore is a Person, a Divine agent who thinks, speaks and acts in and of himself, and a Person separate from the Father and the Son, or how could he be sent from the Father by the Son. John xv. 26. "The Comforter whom I will send unto you from the Father, even the Spirit of truth." If there be not reference to three distinct Persons, in what language could such a distinction be expressed? Deny then the Trinity and you deny the distinct existence of the Holy Spirit and his work of conviction and conversion.

In short, this doctrine is interwoven with all the leading doctrines of the gospel. And no preacher can properly explain the way to heaven, without a reference to the distinct works of Father, Son and Spirit. The First devises, the Second purchases, the Third applies salvation.

Yet this is a doctrine which you do not believe; or if you do believe, one upon which you never preach nor write, nor speak unless in terms of condemnation! The doctrine so necessary to a right apprehension of this God we worship, so necessary to right views of Jesus Christ, so essential to right conceptions of the Holy Spirit, so intimately interwoven with every important doctrine of the Christian faith, you insist upon no more than Seneca or Socrates who never heard of it, or than Socinians and Mohometans who hold it in abhorrence!

The God whom all Antitrinitarians worship, is so essentially different from the *TRINE JEHOVAH*, that

were all as candid as Dr. Priestly, they would say with him, "I do not wonder you refuse to hold communion with us, for if we are right, you are idolaters; and if you are right, we are not Christians." PAUL.

## SOLEMN ADMONITION.

DEATH OF MRS. M.

Being on a journey to visit a friend in a neighboring state and having now arrived within ten miles of my place of destination. I stopped to call on an acquaintance. Mrs. M. was connected with a man in prosperous circumstances, both were much esteemed in the circle in which they moved, and until now their prospects bid fair for a long life of respectability and happiness. When I arrived she had been confined on a bed of sickness for about a week; and her disorder was of such a nature as forbade all hopes of recovery. In view of her situation she was much alarmed. She endured extreme pain; but I observed that the anxiety of her mind was so great, that she seemed at times, almost to forget her pains; but as she had opened her mind to no one, I approached her bed-side, and said, My dear friend, will you tell me the cause of your anxiety? Is it in my power to afford you relief? She replied, "I can conceal my feelings no longer. The thought of leaving the world in the situation I am now in, is more than I can bear; I must die and view myself wholly unprepared. My pains 'tis true, are severe, but O my soul! I could cheerfully endure my pains; I could willingly part with my friends; I could freely give up life itself, if my peace were made with God. But this great work is yet undone; I have trifled away my day of grace, and now my prayers will not be heard; my soul is forever undone!" The tone of voice, and the expression of countenance with which she uttered these last words, I shall never forget. You need not despair, said I, God's mercy is infinite. He ever hears the cry of the penitent; the thief on the cross received mercy at the eleventh hour. Cast yourself upon the same Saviour, and you also shall find peace. "The case of the thief," she replied "was different from mine. I once felt the strivings of the Spirit of God; but now I am left to myself. My whole life has been spent in the pursuit of my own pleasures, while the great object of life has been neglected. I suppose I have ever lived what is generally called a good moral life, but my good deeds were performed from selfish motives:—good deeds—why should I call them such; I have indeed done no good action; my life has been a continual scene of rebellion against God, and now, I go to receive my reward." My heart was full; it was a scene such as I had never before witnessed. I conversed with her as well as I was able, and was now about to take my leave, expecting to see her no more in this world. She entreated of me to pray for her, and added, "God hears the prayers of Christians, but mine are of no avail." She was anxious that I should spend some days with her. I replied, that if, after a few days she would send for me to a neighboring town where I expected to spend a few weeks, I would comply with her request. I now gave her the parting hand and left the place. A week had scarcely elapsed before I was sent for to visit the dying woman. I went; her strength had much decayed in the mean time, and it was evident that her dissolution was fast approaching; but not a ray of hope appeared to sustain her sinking soul, or prepare her to meet the awful summons.

I tarried with her till her spirit was returned to Him that gave it. I had been called to stand by the bed side of a considerable number, and to witness their dying groans, but had never been present at a scene like this; when to the



agonies of dying, were added the horrors of despair.

During her sickness, she was visited by a few christian friends: she earnestly entreated each of them to pray for her salvation. On a certain time when she had been reflecting upon her past life, she exclaimed, "how great has been my folly in putting off a preparation for this trying hour! I did not intend thus to neglect my soul. I always flattered myself that I should make my peace with God before death. A few years ago, my mind was greatly exercised for a time, but these impressions gradually wore off; tho' ever since that time I have been resolving that I would soon begin the business in earnest. In this manner I have quieted my conscience and deferred repentance till the present time. And now, with all my sins upon me, I am about to be called before my Judge! And is there no way of escape? no; no; the pains of hell must be my portion forever!"

Thus died a woman, who, by her accomplishments and agreeable natural qualities, was endeared to a large circle of friends and acquaintances, but as we have every reason to believe, destitute of that great moral change which God has made indispensable to the enjoyment of his favor, either in this world or the world to come.

Reader, does the Spirit of God strive with thee? beware how you treat the heavenly messenger; take warning by the instance before you; and say not with the unhappy Felix, "go thy way for this time," lest by so doing, you also plant thorns in your dying pillow, and spend an eternity in lamenting your folly.

*Guardian.*

*From the New-York Christian Herald.*

#### THE ORPHAN BOY.

The subject of our narrative, from his earliest infancy, seemed marked by Providence as a child of sorrow. No kind parental voice directed his childish footsteps. For a little moment his pious mother was spared to instruct him in the way to heaven, and then fell asleep. Here let it be remarked, for the encouragement of such mothers, that the infant boy never forgot her lessons of instruction. Often when there was no kind hand to wipe away the orphan's tears—no soothing voice of friendship to heal his broken heart—often would he reflect on what she had taught him, and solace his bitter moanings, by the thought that his mother was a Christian, and had gone to heaven; and that if he became one too, they should meet again. 'From that period,' he used to say, 'whenever I heard that a friend or acquaintance was dead, the question instantly arose, was he—was she a Christian?' And if to his enquiry was given an affirmative reply, he could find nothing to excite one tear—to call forth one regret. 'Yes,' said he, 'even in my boyish days, I felt that for the Christian it was 'gain to die.' But, to return—with an ardent thirst for intellectual knowledge, he was now thrown entirely dependant upon a selfish world. His active and buoyant spirit was continually repressed—yet he was not idle. He seized and read with avidity every thing which came in his way. To have devoted all his time to this favorite pursuit would completely met his ideas of happiness.—Alas! neither fortune nor patronage was his; and many a year of cold indifference rolled over his head, ere he saw, even in distant prospect, the accomplishment of his wishes. At length the Spirit of God, with all its kindly influences, was shed down upon his heart. His conscience was awakened, and the trembling sinner brought to cast himself upon the blessed Sa-

vior. From this moment 'old things were done away, and all things became new.' Child of sorrow as he was, he felt himself to be a child of mercy; and in view of what God had graciously done for him, he dared not so much as to name his afflictions. Peculiar, and heavy, and rankling as they were, he could but view them as the chastisements of a Father's hand; while he only asked, of him 'Lord what wilt thou have me to do?'

At this time a coincidence of circumstances made his character more widely known. He changed his place of residence, and friends were raised up, the duration of whose munificence and patronage were only measured by the actual accomplishment of their utmost wishes. Would that every orphan youth might find friends. And, were it not for throwing a veil over the real subject of this story, there are names which should be mentioned here, to perpetuate the deeds which they have done—names which will be loved and revered, at least by one, till the sods of the valley press the hand which thus feebly proclaims their worth to others. The bounties of these men of God were bestowed with a judicious hand. Their works and labours of love on behalf of the orphan youth, exhibited one continuous scene of active and benevolent operation. It was not merely that they bestowed of their silver and gold. Their hospitable tables—their affectionate interest—their kindly advice—their well-directed councils—and, above all, their fervent and persevering prayers—it was these which enhanced beyond expression the value of their gifts, and which held out no ordinary promise; of ultimate success.

It has been hinted, that they lived to see the accomplishment of their utmost wishes.—Yes, the object of their munificence applied himself with great zeal and industry to classical learning—received the honors of college—and after a course of theological study, attained the object, which, to use his own words, 'had long been the paramount wish of his heart—an induction into the ministerial office.'

His piety was active and diffusive; and the new duties which now devolved upon him completely filled his soul. In a short time he received ordination, and became the beloved shepherd of a beloved people. Thus was the sacred, hallowed charity rewarded by Him, who says, that even a cup of cold water, given to a disciple in His name shall not lose its reward. They asked—they desire no more, than to see the object of their bounty and their prayers, where the Great Head of the Church had now seen fit to place him—And yet a reward awaits them in that city, whither their young friend has already gone: for here the truth must be told, that he is no longer an inhabitant of earth! He lived just to enter upon his labors—to see almost within his grasp every thing to make life desirable—every thing that could attach a minister to earth—Yes, and he lived to hold out a prospect of usefulness in the Church of God, on which his patrons and friends delighted to gaze—and while they gazed with wondering and admiring eye, the Lord took him, as we trust, to himself in Heaven.

His sun set with a glory, and a splendor, which the pen cannot portray.—He watched the progress of his disease without a murmur—and went down to the grave with a holy peace—a heavenly triumph. The morning of his ministerial career was emphatically 'a morning without clouds.'—In his domestic anticipations he would often say, 'there is nothing left for me to desire;' yet at the command of his Heavenly Father he most cheerfully and unreservedly resigned them all. When under the heaviest pressure, he delighted to trace the hand of that Providence which had carried him all the way in life; and the re-

view ever seemed to operate some new practical effect upon his heart. A few days previous to his death he was heard to say, 'Never, I believe, did an orphan child find so many, and so precious friends.' 'Surely I will bless the Lord with my whole heart, for He has been gracious unto me.'—He has indeed, seen fit to make me the subject of peculiar and heavy afflictions; yet they must not be so much as hampered: for I have experienced from my boyhood to this day, one continued series of His richest blessings.'

Thus terminated a life, in the commencement of which there appeared no bright ray to illuminate the dark and saddening prospects. The orphan boy, whose 'cradle' was literally 'a couch of care,' has left behind him a blessed testimony that he now lives and reigns a pure spirit in the paradise of God. How honored will those be who took him by the hand in the days of his affliction, and helped him forward in the attainment of his great object, when they shall meet him at the right hand of his Father, and their Father—of his God, and their God.

#### FRANCE.

##### CATHOLICS AND PROTESTANTS.

[From the 'Archives du Christianisme.']

*Translated for the New-York Christian Herald.*

In 1820, the Protestant congregation of Hamer, near Iserlohn, in Westphalia, were obliged to abandon the old church, and erect a new one.—The Catholic congregation in the same place offered their church for so long a time as was necessary for the completion of the new house of worship. The offer was gratefully received, and such arrangements were made, that the two sects could celebrate their worship without disturbing one another. At the consecration of the new church, the solemnities commenced by the farewell made by the Protestant congregation to the Catholic church. The curate of this church, and the Protestant clergyman being together present at the altar, the latter returned the Catholic congregation his thanks for the fraternal service that had been rendered to him, while the former replied in the name of his parishioners, that they had done no more than fulfil a duty prescribed them by the gospel, and they had no doubt that the Protestant brethren would not hesitate in rendering them the like favour. He still further remarked, that in consequence of this union, the members of the two sects having frequently had occasion to assist each other in their worship, they ought to be formed on juster ideas of their reciprocal belief, and that thus they had learnt, mutually to render justice, to esteem and love each other. The two communities then, preceded by their pastors, went in procession to the new church, where the inauguration was celebrated by the Superintendent and the Dean of the Protestant Ministers in presence of the Assessors of the Reformed Synod of the Canton. The ceremony was completed by a collection for the purchase of an organ, of which the new church was yet destitute.

*Revivals.*—It is said that in the Vermont Baptist Association, 12 or 14 Churches have recently experienced refreshing revivals, and encouraging accessions of converts.

In the Baptist Church in Bellingham, Ms. under the ministry of the Rev. Abiel Fisher, a copious shower of Divine influence has descended. A number have been baptized, and it is believed that 40 or 50 have obtained a good hope in this revival.

*[Christian Watchman.]*



## CHOCTAW MISSION.

Journal of Mr. Hooper.

Under the date of July 23d, Mr. Kingsbury writes, that he had just received a very satisfactory letter from the Secretary of war. The government allows an additional sum of a thousand dollars towards the expenses of the buildings at Elliot. The plan of the buildings at Mayhew is also approved, and a stipulated sum is allowed towards erecting them.

Col. McKenney had forwarded, by direction of the Secretary of War, a copy of "No Fiction," to be presented to the children of each school, as a token of the good will which the government cherishes for their welfare. Col. McKenney requested that a suitable time might be selected for reading the work by portions to the children, and that the effect might be observed and reported to him.

The following incident will show in what light the school at Elliot is viewed by the natives. A half-bred Choctaw, whose name is McCurtin, had five children at school, and sent a sixth. The school was then full, and the sixth could not be received. The missionaries had repeatedly been obliged to decline receiving children. On the return of his child, the father fell into a passion, sent for his other five children, and took them from the school. Not long afterwards, the father being absent, an uncle of the children, called Capt. Cole, hearing that Mr. Kingsbury was at Elliot, repaired thither with a petition that the children might be received again. It is a custom of the Choctaws, that an uncle is a sort of guardian to children, even during the life of the father.

The following is a copy of Capt. Cole's petition:

"I-be-ate-up-in-bogue, June 6, 1821.

Friend and brother,—I reflect that my nephews and nieces have been taken from your care, and the loss of education gives me a great dissatisfaction of mind. I wish to return the boys to your care again. Your sanction to my request will give me much pleasure. The girls, I leave that to your own breast, whether you wish to call once more.

When they were taken from you, it gave me dissatisfaction of mind—but I give way to the father as I thought it my duty.

Should you be willing to take them, you will please to answer me by the first opportunity, and you will much oblige,

Your Friend and Brother,

ROBERT COLE."

We the undersigned humbly request that Mr. Kingsbury should sanction Capt. Cole's request and receive his nephews in the school again, as we feel sorry for his nephews—the loss of their education, which appears much to affect him.

[Signed, Capt. LEVY PERRY, and eight Indian names, with their marks.]

What can more clearly show the value, which the natives set on education, than the fact, that nine chiefs out of a district, should unite in a humble request, that children, who had been rashly taken away, might be restored again to the school? The missionaries agreed to receive the children again; but they had not returned at the last intelligence. Capt. Cole is the chief speaker of the district, in which he resides, and may succeed Puck-sha-nub-bee, in the government of that district.

To be continued.

## For the Christian Repository.

TO "Paul's" Note of last week "Amicus" replies that he does not mean to be diverted from his present defensive course. He sees no good reason why "Paul" should shrink from a full discussion of subjects which were introduced by himself and which he has told us "are of high moment and of eternal consequence." The great importance which he attaches to carnal ordi-

nances ought to inspire him with patience and induce him to lend a willing ear to any attempt to illustrate the subject. If we are commanded to observe them, the command cannot be weakened by the most rigid scrutiny. Truth loses nothing by investigation. If typical ceremonies are not binding on Christians, the sooner they are abandoned the better—Their abolition will save the administrators of them much unnecessary trouble whilst the people will be left without interruption to pursue the great object of divine faith, purity of heart and communion of soul with the great author of our existence.

In the prosecution of the present discussion "Paul" has asserted that "it is the belief of many of the greatest and best men in our country," that we are "a specious kind of infidels, spurious Christians, a species of Deists"—He has not informed us who these great men are although he does not hesitate to rank himself as one of them. It might add further lustre to the character of our opponent if he would mention the names of these great men!

In the 16th Number of the Repository page 64 he has told us that his labours in the present case are "the result of much prayer," he did not say to whom his prayer was directed; but if it has been answered, we have good reason to believe, by the result, that it was addressed, not to the divine Author of Peace, but, to the malignant source of animosity and discord. From the spirit he has manifested the impartial reader can be at no loss to understand the real character and design of the attack he has made upon us—it is not to elicit truth—it is not to reform errors—it is not because he feels a deep concern for our salvation, that he comes before the public.—Resolved to defame us at all hazards, and with this object constantly before him, he ever leaves the plain path of sober argument and rational induction, forgets the dignity of his profession and the solemn nature of the controversy in which he is engaged, and uses his pen as a weapon of detraction, such as the present age has not witnessed! "Amicus" cannot descend to meet him on this ground. To seek for matter of accusation against any religious society in the private conversation of individuals "Amicus" will not stoop. He cheerfully leaves these sources of censure to "Paul" and the lowest characters of society.—Weapons taken from such an armory Amicus disdains to wield—they betray not only the weakness of the cause they are intended to support, but a want of dignity in him who uses them, totally unfitting the highly responsible character of a religious advocate! On scriptural ground with the weapons of sound argument "Amicus" stands prepared to face his opponent on any subject fairly brought before the public.

But is it not incumbent on "Paul" as a high professor of religion? is it not due to the public? is it not due to himself as a man, now to come forward and point out explicitly the grounds of those serious charges he has made against us? to give the reasons why he has attempted to unchristianize a whole community? Instead of resting on the ground of opinion whether of himself or other nameless "great men"—Instead of telling the world what he has heard this or that individual say—Instead of descending into the haunts of scandal in search of materials to defame us—would it not be more commendable, more honorable by quotations from our approved writers, by a fair recourse to authentic documents, at once to prove our heresy to the world?

From the alleged silence of our Writers and the reports of our enemies "Paul" draws the conclusion that on the subject of "the Trinity" we are heretics! "Amicus" informs the reader that this serious charge of Silence stands among the numerous unfounded assertions of his opponent—Our writers have not been silent on the subject—let "Paul" then bring their sentiments forward and prove them unscriptural, if he think himself competent to the task. "Amicus" will not shrink from the attempt to defend them.

"Amicus" does not accept "Paul's" invitation to occupy the columns of the Repository this week. It will better suit Amicus to take his usual course. One more Essay will, he hopes, close the subject of carnal ordinances; if it should, he will stand ready to give our views on the subject of the Holy Scriptures, or, as defendant, to answer any objections that Paul may have made, or may choose to make, on the subject of our religious sentiments." [Omitted last week.]

## CHRISTIAN REPOSITORY.

SATURDAY, November 17, 1821.

To "A Subscriber," we would repeat that his first No. with the explanations subsequently given, are not entirely satisfactory to us. Besides, on further reflection, we deem it impracticable (for want of room) during the present discussion, to admit another series of Numbers, so nearly allied to those now publishing—We hope 'A subscriber' will exercise patience, and hear them out.

## For the Christian Repository.

THE SYNOD OF PHILADELPHIA, composed of the Presbyteries of Philadelphia, New-Castle, Baltimore, Carlisle, Huntingdon and Northumberland, met at Columbia, Pennsylvania, on Wednesday 31st October, last, and continued their session three days.

From various causes the meeting was unusually small, out of 118 Ministers, only 38 being present, with 6 Ruling Elders.

The Reports from the various Presbyteries and Churches under their care, were not in general of an encouraging kind. A few congregations, it appeared, had been partially revived, but in general, lukewarmness and apathy seemed lamentably prevalent. Partly on account of the low state of religion, and partly on account of the uncommon sickness which has prevailed in many sections of their district, the third Thursday of December was appointed a day of Humiliation, Fasting and Prayer.

Adjourned to meet at Lancaster on the last Wednesday of October next.

## PRESBYTERY OF NEW-CASTLE.

This Presbytery have for two years been in the habit of itinerating in pairs thro their district. The number of Ministers being about half the number of churches, 3 or 4 congregations are assigned to Committees of two,—who, according to appointments previously announced, spend a week or more in the district assigned to them, preaching in the church on the Sabbath, and 3 or 4 times every day thro the week in private dwellings, school houses, barns, &c. reporting afterwards to Presbytery the result of their labours.

These missions have been found very useful to both Ministers and people. By this means, Ministers become acquainted with the state of religion in the various congregations, strengthen the hands of their ministering brethren, and increase their mutual friendship and communion;—congregations lose the two sermons of their Pastor on the Sabbath, but are more than remunerated in due time by the enjoyment of several services from the Missionaries; while numbers who habitually absent themselves from the place of worship, are drawn by curiosity to hear the gospel. But it is perhaps not the least benefit derived by Preachers from such excursions, that they are compelled to unlace the corsets of ministerial stateliness, and adopt a freedom of speech and plainness of manner, too much dreaded, and too little practised by those who confine their ministrations to the pulpit, and never visit the "high-ways and hedges" of the gospel field.

The following is the plan of itinerating for the members of New-Castle Presbytery, during the winter of 1821 and 1822.

Messrs Boyer and Ashmead were appointed to itinerate through the congregations of Upper Octorara, Brandywine, Doe Run and Fagg's Manor.

Messrs. Martin and Parke—Chesnut Level, Middle Octorara, Little Britain and Union.

Messrs. Magraw and Finney—Head of Christiana, White-Clay creek, Red-Clay creek and Pencader.

Messrs. Francis A. Latta and Dare—Columbia, Donegal and Chanceford.

Messrs. Bell and Russel—Wilmington, New-Castle, Christiana and Lower Brandywine.

Messrs. John E. Latta and Gilbert—New-London, Rock, Lower and Upper West Nottingham.

Messrs. Graham and Perkins—Lancaster, Leacock and Pequee.

Messrs. James Latta and Babbit—Deer creek, Slate Ridge, Bethel and Centre.

Messrs. White and I. N. C. Grier—St. George's, Drawyers, Smyrna and Middletown.